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in *Gladiolus*, *Penstemon*, *Labiata*, etc., there are many flowers on the same root at the same time, presenting the various stages of advancement. The chances are strongly in favor, therefore, of their being fertilized by pollen from flowers on the same root. In the *Iris*, notwithstanding its elaborate structure to secure cross-fertilization, it is quite probable that a particular pistil will be fertilized by the pollen from a stigma of the *same* flower.

While, therefore, we may admit that these contrivances may be to render a little more frequent the transfer of pollen to ovules on different plants, yet it impresses the thought upon us that each flower (and in the *Iris* each *third* of what is commonly called a flower) is a distinct vegetable unit. Therefore separate plants, as they are commonly called, like their marine mimics, the *Hydroids*, would be colonies, composed of hundreds or even thousands of *phytons*.

One more lesson, which we find given in the following admirable words of Prof. Gray:

“Now, no matter whether or not the flowers themselves, with all these structures, have been perfected step by step, through no matter how long a series of natural stages—if these structures and their operations, which so strike the mind of the philosopher no less than of the common observer, that he cannot avoid calling them contrivances, do not argue intention, what stronger evidence of intention in nature can there anywhere possibly be? If they do, such evidences are countless, and almost every blossom brings distinct testimony to the existence and providence of a Designer and Ordainer, without whom, we may well believe, not merely a sparrow, not even a grain of pollen may fall.”

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## CURIOUS ABORIGINAL CUSTOMS.

BY W. J. HOFFMAN, M.D.

ONE of the most singular and wide-spread customs practiced by the aborigines of North America, was that of cutting off the nose of the woman found guilty of adultery. In a previous article in the *NATURALIST*,<sup>1</sup> several tribes were referred to as having practiced this mode of mutilation—one or two of them to within recent times. Since the publication of that paper, I have met with various references upon the same subject, which may be of sufficient interest to enumerate. The earliest notice of the

<sup>1</sup> *Am. Naturalist*, xii, 1878, pp. 560–562.

execution of this punishment dates back to the year 1660, when the Jesuit Fathers first penetrated the then extreme North-west. The informant says, in a letter to Father Claude Boucher,<sup>1</sup> that the Nadouechiouec (Dakotas) cut off the cartilaginous portion of the nose of an adulteress. John Payne,<sup>2</sup> in quoting Carver, states that, "Among this nation of Indians (Nawdowessies, *i. e.*, Dakotas), if a married woman is found to have been false to wedlock, the punishment inflicted upon her is for the husband to bite off her nose; this our author saw inflicted whilst he was in the country."

I had received information to this effect in 1872-73, while I was stationed on the Upper Missouri, but coming as it did from unreliable sources, I gave no credence to the stories of bygone punishments, as I had not seen any references to this practice among any tribes north of Arizona. Now, however, I am inclined to believe that there was some truth in the assertions above referred to. Several days ago, in conversation with several gentlemen upon aboriginal customs and manners, I chanced to mention this form of punishment, when one of them (a prominent official of the B. & O. R. R. Co.) remarked that he had seen squaws among the Utes, near Ft. Bridger, thus mutilated, and was told at the time, less than two years ago, that they had been punished for infidelity. No doubt others scattered over the extreme western portion of the continent practiced the same cruel custom at no remote time.

This extended throughout some of the tribes formerly inhabiting the country between the Mississippi and the Atlantic. Caleb Swan, writing about 1791, says,<sup>3</sup> that prostitution was common among the Creeks, and scarcely any attention was paid to it, as far as any punishment was concerned. But, when a marriage has been contracted according to the more ancient and serious custom of the tribe, it is considered more binding than ordinary, and in violation of this law, or in taking the least freedom with any other person, is considered adultery, "and invariably punished by the relations of the offended party, by whipping, and cutting off the hair and ears close to the head." In this case the ears are named only, but very probably the nose was included in

<sup>1</sup>Margry, Jesuit Rel. i, 1876, p. 53 *et seq.* [Extrait de la Relation de la Nouvelle-France, de 1660, adressée au Révérend Père Claude Boucher.]

<sup>2</sup>Universal Geography, iv., 1799, p. 42.

Schoolcraft, v, 1868, p. 269.

some instances, as the latter was the organ chosen by tribes living near the border of the territory occupied by the Creeks. As before stated in the *NATURALIST* (Vol. xii, p. 561), Gregg<sup>1</sup> says of the Comanches that the "punishment is most usually to cut off the nose or ears, or both." The same author also says that the Creeks practiced the same custom<sup>2</sup> (having reference to the preceding).

Bancroft<sup>3</sup>, in quoting Las Casas, says that in Itztepec (Mexico) "the guilty woman's husband cut off her ears and nose." The punishment among the Meztecs was sometimes commuted to mutilation of the ears, nose and lips.<sup>4</sup>

John Johnson,<sup>5</sup> referring to the Indian tribes inhabiting Ohio, says, "*Adultery* is punished by the family and tribe of the husband. They collect, consult and decree. If they determine to punish the offenders, they usually divide and proceed to apprehend them, one-half going to the house of the woman, and the other half to the family house of the man, or they go together, as they have decreed. They apprehend them, beat them severely with sticks, cut off their noses, and sometimes crop them, and cut off the hair of the woman which they carry home in triumph. If both parties escape, and those in pursuit return home and lay down their weapons, the crime is satisfied; if they apprehend but one of the offenders, and the other escape, they take satisfaction from the nearest of kin."

In this paper of Johnson's (who by the way was considered good authority) are enumerated the following tribes, viz: "Wyandots, Shawanoese, Senecas, Ottawas, Delawares, Miamies, Putawatimies and the Weas." It is questionable whether the Senecas, who were of the Six Nations, ever practiced this custom, as at no other time have I met with the names of any of the latter in this connection.

As before stated, the custom of cutting off both the ears and nose extended down into Central America, and César de Rochefort,<sup>6</sup> in speaking of the Caribs, refers to this custom as practiced

<sup>1</sup>Commerce of the Prairies, 1844, ii, 308, 309.

<sup>2</sup>Ibid, p. 308.

<sup>3</sup>Bancroft in Native Races, ii, 466, quotes Las Casas, Hist. Apologética, MS., cap. ccxiii.

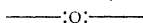
<sup>4</sup>Ibid, p. 466. [Herrera, Hist. Gen., dec. iii, lib. iii, cap. xii.]

<sup>5</sup>Archæologia Americana, i, 1820, p. 285.

<sup>6</sup>Histoire des Antilles, 1681, p. 548. Quotes Lenscot, ch. 16, for Bengalese.

by the Bengalese, but makes no mention of it in reference to the Caribs. It would appear that some similarity existed, or he would not have been prompted to make reference to such an odd custom practiced near the opposite side of the globe. The Egyptians<sup>1</sup> cut off the nose of the guilty woman, and the man was beaten with rods; this is again, and very remarkably too, noticed in the punishment of the Nicaraguans.

The above references have been collated with the intention of illustrating the wide-spread prevalence of this singular and barbarous custom, and for the purpose of inducing the publication from others upon the same subject, for the purpose of ascertaining to what tribes and families the knowledge of it extended.



## NOTES ON A LOST RACE OF AMERICA.

BY LIEUT. A. W. VOGELÉS, U.S.A.

NO department of natural history appears at present to attract more general interest than that which relates to the pre-historic Aborigines of North America; nor is this to be wondered at, for throughout the extensive valley of the Mississippi, and also in the Gulf States, we find numerous mounds and remains of ancient fortifications; they have, however, been so ably described in the different scientific journals, that we shall confine the subject of this essay to those of Western Florida, which are not so generally known.

Of these ancient people no written history remains, nor can any reliable account be obtained from the Indians inhabiting the States, or from the earliest Spanish explorers. The Spaniards are silent upon the shell mounds of Florida, although they visited Tampa in 1512. We know only of the existence of these mounds, and of the arts, industries and manner of interment of the people who made them, and from these we can only add a link to the chain of evidence that connects the eastern mounds of Florida with those of the western coast.

The only group at Tampa, Fla., of importance to the archæologist, is a series of shell mounds running obliquely across the town, commencing on the southern seashore, on the military reservation of Fort Brooke, and extending to the Hillsboro

<sup>1</sup>Diodorus Siculus. Lib. i.